



THE TWO WORLDS

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1766—Vol. XXXIV.

FRIDAY, SEPTEMBER 16, 1921.

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No. 1766—Vol. XXXIV.

FRIDAY, SEPTEMBER 16, 1921

PRICE TWOPENCE.

Original Poetry.

Suffering in Serving.

FATHER, Thou pointest to the pierced hand
Of Him, our Brother, who, as Son served Thee,
As if Thou saidst to us, "Behold, and see
How great a grace was His who had command
Over the principalities that be."
In and around they dominate; they stand
Upon our threshold, either fierce or bland;
Both good and evil proffering, and we
Concur—or otherwise—at their demand,
Or good accept, or evil not withstand.

Father! yea, we, Thy sons, would be as He,
Cast from within each wrong propensity
Conquer without, the error in the land,
E'en to a thorny crown of mockery!

—H. HALLETT B.

The Christian Churches and Modern Thought.

George Benner.

IN calling attention to this subject, I wish to say at the outset that I am not actuated by any spirit of antagonism to the Churches, for whilst not being able to accept many of the teachings put forth by the various exponents of their doctrines, I do not forget how much I owe to their influence upon my own life and thought, and also how much this country owes to them, notwithstanding their many palpable defects.

My object in calling attention to some of these is to endeavour to show that, notwithstanding that they are powerful organisations, and have control of vast wealth, and although they do wield real influence for good, the fact remains that they are, for some cause or other, losing their hold upon many of the most thoughtful and in some instances most spiritually-minded men and women of England.

That the Churches of our land are face to face with a deep and serious problem, few who are acquainted with the facts or are interested in the spiritual welfare of our young men and women will deny, and nothing will be gained by closing our eyes to the facts or endeavouring to persuade ourselves that there is no cause for alarm. It would be a wise course for the authorities, the ministers and laymen who govern and direct the affairs of the various systems of belief we call churches, to ask themselves concerning the cause of the rapid decline of their worshippers and members, and as speedily as may be to find out the remedy. It is because I am anxious that these vast organisations for usefulness and helpful influences in the physical, intellectual and spiritual conditions of life should rise to their opportunities, that I, a layman, have ventured to make it the subject of my thoughts, and I feel sure from much observation, reading and conversation, that I am voicing the thought of large numbers of men and women who, whilst reluctant to sever themselves from the Churches, nevertheless feel that they have outgrown much that passes current for truth, and that if their spiritual and intellectual needs are to be met, it can only be by a re-statement of much that is held to be Divine Truth which must not be questioned, but which, in the light of the new influx of truth coming upon the minds of many to-day, is seen to be men's opinions about the truth, and not the truth itself.

I believe all religious systems of the past and present have been, and are, in perfect and Divine order. They are

all the outcome in the main of "man's quest for God," and they have all ministered to the spiritual needs of many of their adherents, for there is a large amount of good in every system of religious thought, a remark which applies to all the great religious systems of the world, for they all inculcate moral teachings, which, if practised, would tend to the upliftment of man.

Notwithstanding all this, we have to face the fact that for some cause or other the Christian Churches are failing in a large measure to meet the spiritual needs of the age. This statement may be questioned, but if such were not the fact, surely with the enormous increase of population in this country, and also in Germany, and the vast wealth of many of the churches of these countries and the accommodation provided for worshippers, we ought to hear nothing of decrease, but of great increase both in membership and congregations, whereas we know that the contrary prevails, and this applies more even to Germany than to England.

Previous to the War I have been to Hamburg three times, and on my second visit I went on the Sunday morning to the Church of St. Catherine, a splendid old church capable of holding over 1,500 people, and I was astonished to find a congregation of only about 200. In the evening I went to St. Jacobs' Church, another magnificent building which would accommodate, I should judge, from 1,500 to 2,000 people, and the congregation consisted of children, girls and boys, and a few old men and women. I represented middle age, for I saw no man or woman there of about my own age.

On my last visit to Hamburg I decided to go to the Cathedral, another beautiful pile, capable of holding quite 2,000 people, and there did not appear to be 200 people at the morning service.

I asked a German friend if that was the usual state of affairs in regard to the attendance, and he replied, "Oh, yes! We Germans do not go to church only twice a year, Easter and Christmas-tide, and at confirmations the churches are full." These were all, let me say, Lutheran churches, so that I should judge the majority of the Germans are simply indifferent to the claims of the Churches.

I asked how the clergy were maintained, as there seemed to be large bodies of them connected with all these places of worship (there appeared to be about ten clergymen to each church), and the reply was, "By the State," so that the position and prestige of the minister is secured, and this probably produces a condition of indifference as to the spiritual needs of the people. However, it is not with the churches of Germany, but of our own beloved country that we are concerned, and I will, therefore, try to indicate what I think are some of the causes of the decline in the churches to-day.

There are evidently many causes, some of which are clearly to be seen and others which are very real, but not so clearly realised. May I suggest, then, that one of the great causes of decline in the attendance at public worship is the fact that whilst our present religious teachings and beliefs are the outcome of the best thought of the best thinkers of the past ages, they are not, in many instances, suitable to the awakened intelligence of this Twentieth Century, and in nearly every church may be seen and felt the influence of what is sometimes called the "dead hand."

The teachings of Luther and Calvin, of Whitfield and Wesley, were in all probability the best possible for the age in which they lived, and grand and loyal men they were to the truth as they saw it. But the creeds, which have been formulated upon the opinions of the men of three centuries ago, and which have been accepted almost without question up to the last fifty or sixty years, both by main

ters and laymen) have been outgrown by the most able thinkers of our day. Whilst many of the articles of the creeds have been quietly dropped, the fact is they are still on the statute books and may be cited at any moment against any man who dares to utter any new revelation of truth which may have come to him, and which may be contrary to some current belief.

The majority of the preachers and ministers are spiritually minded and devoted men, and love the truth for its own sake, and if they had the liberty I claim they ought to have, some progress in religious knowledge might be expected, and as truth only will live, we may rest assured that if they did give expression to thoughts that are not in harmony with truth, these would not live. It is only by plodding through the paths of error that we arrive at the truth eventually, and whatever there is of truth in the present teachings and beliefs will live. But unless the bonds of sacerdotalism, religious bigotry and custom are broken through, progress in the churches in the future will become increasingly difficult, for the new wine of the kingdom of truth will burst the old bottles, for they are not capable of containing the grand expansive thoughts that are coming to men.

We must remember that most of the obsolete dogmas of the past were formulated in an age when men imagined that this world was the mightiest work of the Creator, that the sun and stars were merely lights placed in the firmament for man's benefit, that heaven was a place above our heads, and the Creator a Being, a Personality similar to themselves, and many other notions and ideas which no educated or really thoughtful man believes to-day, and so, whilst scientific thought and knowledge have been advancing, may we not say by leaps and bounds, the churches have, so far as any real progress in spiritual knowledge is concerned, come to what almost appears a dead-lock, with the result that unless they undergo great changes both in thought, doctrine and manner of expression, it is only a question of time ere they will become like the monumental ruins in the land of Egypt, testifying as they do to a might and power which were once the glory of that nation, but which has now departed? The churches will be gradually deserted because they closed their eyes to the advent of the spirit of truth which is in many ways acting with intense power upon the minds of so many to-day, and is an evidence of the Divine Spirit urging men and women to larger thoughts of God and truer conceptions of the purpose of life.

I know—or think I know—some of the difficulties that surround this question, and how adverse men and women are to give up old beliefs, especially those that are hallowed by associations. It is well, indeed, that such is the case, for if men were too easily influenced and too hasty in arriving at conclusions, especially when the New Thought sometimes involves the giving up of time-honoured beliefs, beliefs which they say—and say with truth—"Were good enough for my father and mother, and which produced in them saintly lives, and were a source of comfort to them throughout life, and a solace in the hour of death," all of which is perfectly true.

The same, however, may be said of the religious faith of the earnest Muslim or Brahmin, or, to come nearer home, of the devoted Roman Catholics, or devout men and women of any and every phase of religious thought in this land; they all contain some truth, they all minister to the needs of some soul, and no wise or enlightened thinker would desire that any one of them so long as they are satisfied with their beliefs should be disturbed, for it is just as unwise to endeavour to uproot any soul from the spiritual soil that is conducive to its growth, and to place it in uncongenial surroundings and expect spiritual development, as it is to uproot a plant and place it in conditions not favourable to its growth. Notwithstanding all this, the fact remains that there are thousands of men and women to-day who have been brought up in the religious atmosphere of the churches of this land, who have left them, and are leaving them because they cannot find the spiritual food necessary for their spiritual development in the limitations of thought that prevail to-day in nearly all the concreted religious systems. When a man has been emancipated from the bondage of dogmas and creeds, and has entered

into his birthright and has dared to recognise in his divinely given powers of reason and intuition a higher authority than that of the Church, it is impossible for him to find that spiritual freedom which I believe is the prerogative of every soul, in the narrow grooves in which the churches move.

It is well, also, to remember that a man does not necessarily become less a "Christ" man because he cannot accept this or that teaching, for it is quite possible for a man to be filled with the spirit of the Christ even though he may not be able to utter all the shibboleths of the churches. Such men are often driven out of the churches by those whose zeal for their church is greater than their charity. When we hear of this persecuting spirit being abroad, we are tempted to ask ourselves, "What do our churches stand for? Do they stand for Truth or for their special 'ism'?"

There can only be one answer to these questions wherever the spirit of narrowness and bigotry are in evidence for where these prevail the spiritual eyes are indeed closed and the beautiful form of truth is by them unseen.

And now, let us endeavour to define what we mean by the term "Modern Thought," to which I have been trying to show that most of the Christian churches are opposed, and which opposition would appear to be detrimental to the best and truest interests of the churches themselves.

It is apparent to all observant and thoughtful minds that there exists to-day a mental activity that has been increasing in intensity for the last 50 or 60 years, and which is gradually permeating all classes of the people, causing a spiritual unrest which will tend to the emancipation of the multitudes from ignorance and indifference, and awaken aspirations that will lead to the advancement of the race.

This spirit of unrest, however, is not new in the experience of men, for similar conditions prevailed prior to the advent of the son of man, who became the great Spiritual Teacher, and whose voice has echoed all through the past 19 centuries, and is still the greatest moral force in the world.

There have been many contributory causes during the past century, however, to account for the attitude of mind towards the question of religious belief so prevalent to-day.

If we look down the course of, say, the last 100 years, we shall be able to recognise here and there men and women who have given expression to thoughts that have contributed to this result, but as we get nearer to the latter half of the 19th century, we see that these have been an increasing quantity, and some of them have given utterance to teachings founded upon newly-acquired scientific knowledge, that have greatly changed the current of human thought, and in this category may be found some of the greatest and most honoured names that have become as "household names" to the thinking men and women of to-day, and it is, perhaps, primarily to the scientific world of thought that most of this is due, and their patiently-acquired knowledge has, through the influence of a cheap press, placed the results of their labours in the hands of the thoughtful working men and women of this country with the result that "the Man in the Street" acquires almost unconsciously the scientific attitude which demands evidence, before expressing belief in any statement upon any subject, and the effects of this are more clearly seen and felt in the world of religious thought than in any other, the cause of which is not difficult to trace. For up to the latter half of last century few comparatively gave any serious thought as to the truth or otherwise of the doctrines and teachings put forth by the clergy. To doubt the absolute truth of these seldom entered the mind of the ordinary man or woman, but gradually there arose master minds illumined by the spirit of truth, and these men aroused the slumbering minds out of their lethargy and indifference, and by their advocacy of the divine right of every man to use his reason, and to trust his highest intuitions in matters of religion, engendered the spirit of religious freedom, with the result that to-day even within the Church of Rome these influences have penetrated, producing a revolt against the claim of the church to restrict the right of private judgment or to study the works of the ablest scientists of the day, the advocates of which are termed modernists, against whom the Pope has issued an interdict, and threatened with excommunication those who ignore his claims.

But it is not alone in the Church of Rome that this revolt against the claim of the church to restrict the mental liberty of their adherents is felt. As I have been endeavouring to show, the same spirit prevails to some extent in most of the Protestant Churches of this country, and this spirit of enquiry needs to be met by the teachers in the schools and by the ministers in our churches, not by endeavouring to stifle every aspiration, nor by the assumption that the Churches have come to the ultimate of truth, and that consequently the last word has been said. Not thus will the thoughtful men and women of to-day be kept in our churches, but by the ministers and teachers making themselves acquainted with the current thought of to-day, and especially with the scientific knowledge relating to man and the universe, and by endeavouring to bring our theologies into harmony with the facts of evolution, for we may be sure that the truths of religion and the truths of science will always harmonise. This does not mean that we need a revolution in the churches, but we need the open mind and the progressive thought; we need to recognise the fact that all truth is sacred, and that one of the most important things for the spiritual and mental advancement of both young and old is knowledge. Consequently, I would advocate the more frequent use of our churches for the purpose of lectures—by capable exponents—of astronomy, botany, geology and any other branch of science that would tend to educate and enlighten and broaden the outlook of our young men and women. In the realms of poetry, literature and art would be found a rich field of thought that would arouse an interest that, I believe, would fill our churches, and make them potent for immense good to an extent that would astonish those who would have our churches used only for what are termed sacred purposes.

I have the greatest sympathy with such, for I used to think so myself, and I do so now, with the difference that I believe all truth whether scientific or religious is sacred, and that the more we can know of the works of the Creator, the purer and more earnest will be our worship and praise.

I have not mentioned some of the questions that are agitating the minds of men in our churches to-day, but they are deep and far-reaching, and have to do with subjects that are of intense interest to humanity. Although many old ideas and beliefs will have to be re-stated, it will be seen by those who have the "seeing eye" that in nearly all what are called the fundamental beliefs of the churches, there be deeper spiritual truths than those founded upon a literal interpretation such as is generally accepted to-day. In fact it is because of this literalising of deep underlying spiritual verities that they are, in so many instances, rejected by many thoughtful and spiritually-minded men and women.

I think also that many people are being drawn away from the churches by the interest that has been awakened in such subjects as Theosophy, Christian Science and Spiritualism, and as these subjects deal with the spiritual nature of man, the churches will either have to find a place for free expression of thought upon them or they will continue to lose valuable members, for, as a rule, those who are attracted to these subjects are not the least intelligent of their congregation.

Briefly, then, these questions have to do with the so-called "Fall of Man" (or Total Depravity), "Inspiration," the Incarnation, Atonement, Death, Resurrection, Eternal Punishment and others, and it is upon these and kindred questions that I believe the Divine Spirit is inspiring men to-day, and giving them thoughts that will enlarge our conception of the eternal and infinite love, causing us to recognise the Divinity in man and the humanity in the Divine. It is also giving men clearer views of the meaning and purpose of life, and enabling some souls, at any rate, to see order and harmony where before all was thought to be disorder and discordant notes.

Matthew Arnold puts in one or two short sentences just what I have endeavoured to express. He says: "At the present moment there are two things about the Christian Religion which must be obvious to every percipient person. One is that men cannot do without it; the other, that they cannot do with it as it is."

I suppose it is about 25 years ago since Matthew Arnold wrote these words in his "Literature and Dogma," and whilst it is still true, we are glad to see that the fact has been realised by the Churches themselves, and those who are interested in this subject can observe the changes that have taken place in the minds of the leaders of religious thought to-day, the tendency of which is to broaden the spirit and widen the spiritual vision of those to whom they minister.

I sometimes get a copy of the "Christian World" in order to read the scholarly articles by the late Rev. John Brierley. In an article from his pen published some time ago, after speaking about the change that has come over the religious world with regard to the verbal inspiration of the Bible, he says: "And what is true of the Bible is true of the Church. We have here going on before our eyes a change vaster in its character and consequences than that of the Reformation, or than any that has taken place in its previous history—changes of which it is impossible to forecast the issue."

"When we try to estimate what has happened in our own life-time—the revolution in doctrine in the general conception of life—we are staggered at the conception of what in this sphere is to happen within the next 100 years. Of this, however, we may be well assured. The movement will be not towards death, but to a larger life. Christianity yet carries on its breast a renovating power of which we have no conception."

Yes, I believe this optimistic view is the right one. We are living at the dawn of a new era, and it must be that the period of transition from the old order to the new is a painful and mysterious one to many good souls. But there is no need to fear. Religion is immortal, but its expressions are an ever-changing quantity, and so, as thoughtful and earnest men and women, we should always remember this, to make it—Truth—our personal quest, and to ever cultivate a broad Christ-like spirit, to keep an open mind, and to examine for ourselves the conclusions of the best thinkers of our day and time upon all subjects connected with the spiritual nature of man, ever remembering that there is no finality to either truth or knowledge, and however far on we may travel in spiritual knowledge, never to forget what we owe to the churches of this land, for as I have already pointed out, they all hold some truth and all minister to some soul's need.

The Bible speaks of a new Heaven and a new earth in which shall dwell righteousness. I believe that is gradually but surely coming to pass, and it is for you and me to do our part to hasten its fulfilment, and we can only do this by gaining a deeper insight into the meaning and purpose of life, by realising the importance of right thinking and right living, and of exhibiting in our daily intercourse with our fellows the spirit of brotherly love. As far as possible, live in the spirit of Jesus, and then all narrowness and bigotry will be eliminated from our lives, and the "Peace of God which passeth all understanding" will be our reward.

Spiritualism in Stratford-on-Avon.

AFTER five months of strenuous effort, and no small expense at Stratford-on-Avon, a centre of investigation into the truths and teachings of Spiritualism is now being established. There is an earnest interest awakened and inquiry afloat in the minds and consciences of the people, and many earnest inquirers are coming forward. A church is being inaugurated, and we appeal to all in and around Stratford to come forward with their valuable aid and sympathy, and even in "The Silence" to help to fortify this centre with their prayers or presence.

We have a good light-some room in Meer-street (near the fountain), well furnished with all that is necessary for present worship. Services are held at 3 and 6-30 on Sundays. Afternoon and evening investigation classes are being formed by Mrs. Pears, of Coventry. Please address all inquiries to Mr. S. Bartlett, organiser, 47, Bi-hop-street, Coventry, and same shall receive attention.—S.B.

To question a wise man is the beginning of wisdom.

Olivia's Dream.

W. George Wheeler, L.P.I.

THE fog was dense—absolutely dense—but the girl seemed largely unconscious of it, and for herself troubled little. She carried a lantern, and passed along the dark streets fearlessly, though not without judgment. Just once, when about crossing the road in a busy district, she was warned of fallen horses, but she simply altered her course a little and pushed on. Her name was Olivia.

The girl was not alone, she guided another, leading a tiny child. Strangers perceiving her lantern asked the way, and to several she replied, "Follow me." Herself almost unseen, she yet became as a light in the darkness, as a star in the night, as a friend in the land of unutterable shadows.

Olivia's soul was of an uplifting and ennobling character. She knew how to help and bless on a material plane, but she herself was no mere materialist. She had an immortal spirit life, and she knew it. She was "an inheritor of the Kingdom of Heaven," child of the Immeasurable. Thus she knew no fear—she feared no death.

The girl pressed bravely on, mile after mile, followed by a little company who had lost their way. Once she came to a stop. By the light of her lantern she perceived a tiny shoeless, capless boy by the side of the pavement. The candle he carried had gone out. She stopped to light it for him. It was a simple act, but it revealed a beautiful soul. Olivia reflected the Christ.

Olivia was on her way home from work. She had need to press on, for her beloved mother neared the Unseen World. It had been a long and painful illness, but earth life approached its finality. Olivia was conscious she would witness the end ere long. She did not grieve; she knew life to be forever. It was better for her mother to depart and be with the Christ or Christ souls. Her beloved had suffered, and her soul had conquered.

Olivia did not fuss and fume. She thought of others: the girl with the baby, the man half blind, the tiny boy with the candle. They came within her compass of compassion. She had the soul of an angel, but her face was hidden by the fog.

Olivia had walked for nearly three hours in fogland. She was home at last, and having bathed her fog-stricken eyes, knelt by the bedside, tenderly stroking her mother's face. It was a lovely face, in spite of all its pain.

The torturous life was over. The clouds were departing. She scarce felt pain. The tender angel of death was about to pass her into the arms of the lovelong angel of life.

That lovely soul looked out from the patient eyes and gave Olivia all a mother's love. The girl kissed her tenderly and soothed her to sleep. From that sleep she awoke in another realm. Her soul had fled. In a new environment she would work out a higher and diviner destiny.

Olivia had known that that kiss would be the last she would give her mother in her earthly life. She did not weep because of it, but knelt on in prayer and thought. God was always good, and she had never doubted it. All suffering ennobled those who desired to be ennobled. When the end came she prepared the body for its last resting place. It was only the case in which her mother's soul had lived. Her mother was lifted up. Olivia was an orphan.

Olivia slept peacefully in the lonely house. Her mother's face and the face of the little shoeless boy with the candle were the last she perceived mentally before folding herself to rest. When she opened her eyes she knew she had wandered in the land of dreams. In her dream she had known herself once more as the girl with the lantern in the fog, giving the boy a light for his candle. The scene was the same, yet not the same, for the fog had suddenly lifted, and the face and form of the boy had been transformed. He was no longer the neglected child of the street. The face was divine, and a golden glory cast itself over him. His hair appeared one mass of light and beauty, his head exquisitely formed, his eyes full of the tenderest sweetness. A sun illumined him—fogland had fled. He smiled into her face, and without actually saying anything, gave her

to understand the depths of an infinite loving, the revelation of the Christ.

Olivia was delighted. She stretched out her hands and clasped the boy's beautiful hands—in her dream they were indeed beautiful, perfectly shaped, free from earth stain. She kissed them reverently, and her eyes smiled the reflections of divinity into the boy's eyes.

Then the scene changed somewhat. The lovely face was overshadowed, the eyes sad, though tenderly sweet, the forehead bloodstained, the head crowned as with thorns.

"The burden of the world is very great," he said. "You and I must bear away the sins of the world."

"It will be a great joy to participate in the burden of the Christ child," she answered.

"You have already participated, Olivia," he replied.

The scene changed again. The sorrow had passed. The boy—the lovely boy—had been transformed into a strong, beautiful angel. He wore the victor's crown. His organism appeared perfect. Then she, too, became transformed.

The wonderful Christ—it was the Christ—became ethereal, psychic, half spiritual. He looked at her, and a great sense of joy came to her. He rose from the earth, and a form was in his arms, something light and ethereal, too.

The girl looked, and perceived her mother's face smiling upon her from the Christ's arms, all but psychic. Olivia's dream lifted her soul-life higher. Her earthly day commenced once more.

—*

Samuel Unchanged.

TIME after time all descriptions and communications confirm not only the continuity of personality, but, for the time, opinions of the so-called dead. No sectarian book on "Spiritism" is considered complete unless the story of the Woman of Endor is revised and re-told. Let us examine this ancient seance.

Having driven away all possessed of psychic gifts, Saul was unable to obtain the spirit message he prayed for. Consequently he had to journey to Endor. He overcame the medium's reluctance to give him a sitting by swearing that no punishment should befall her; so he clearly did not regard her as an offender against spiritual law. The information that the visitor was Saul must have come to the medium by clairaudience, and would have naturally alarmed her; but she was persuaded to describe what she saw.

"An old man covered with a mantle" was the test Saul got, for it recalled that time when he seized and rent Samuel's mantle. In spite of the king's humility, the prophet was not to be propitiated. He had avoided Saul for many years and protested in much the same way as he would have done in the body. His views were also unchanged, and he proceeded to repeat, almost word for word, his prophecy of about twenty years before, adding that the next very day Saul and his sons would be with him in spirit life. Human nature changes slowly. Saul had slain his thousands, but this was more than he could bear.

In Chronicles it is written that Saul died for his transgressions, and inquired not of the Lord, but asked counsel of one that had a familiar spirit to inquire of it, whereas Saul sought Samuel only, and told him that he had inquired of the Lord. He found the seer who judged and executed the king of the Amalekites unchanged.—H.D.

—*

HE in whom the spirit has manifested claims no power or title, never argues nor debates, shuns controversy, and avoids publicity.

I SPEAK a word relative to the failure to-night. It was for want of power. Owing to the absence of assistants I was not able to manage it. We were not certain if you were going to write, and so most of the band had gone away. There is much work to do, and none here may waste any time. Duty calls loudly, and the summons must be—and is—obeyed. We work mainly by influence—spirit to spirit, thought to thought, mind to mind—endeavouring to check the wayward impulses of mortality. You can blend your forces with ours by kindly thoughts.—From the Beyond, through A. H. WATERS.

Influence.

E. Bishop.

SCIENTISTS and philosophers have stated, and there is no reason to doubt the assertion, that the flitting of a butterfly's wing affects the orbit of Sirius (a star millions of miles distant); that a pebble cast into the ocean sets up undulations that reach the utmost confines of our globe; that sound causes vibrations which effect the whole of the terrestrial atmosphere. An electrical impetus shot out from our wireless stations reverberates throughout space, and, through the medium of ether, doubtless pulsates beyond the solar system. The contemplation of such marvels as these well might cause us to pause and wonder, but it is in connection with the influence of personality on personality that I wish to endeavour to make a few observations.

Man is a creative centre. Thoughts and acts are ever coming into activity, and the potency of these for good or ill is almost incalculable. As an indication of the far-reaching effect of example, let us assume that one person influences another per week, and this latter another, and so continue. It seems almost incredible, but the result would be that, theoretically, millions of people would come under the original influence in the course of a year.

Influence, either consciously or unconsciously, is continually being exerted by individuals. Children and animals are peculiarly susceptible to the hidden auric emanations surrounding each personality, and as this magnetic atmosphere represents the true character of a person, it largely regulates and guides our associations.

Unfortunately, humanity is prone to absorb adverse impressions, and thus are witnessed the superstitions, fears and erroneous beliefs that obtain almost universally. Some people are so sensitive to external surroundings that they feel incapable of residing in certain places. The assumption is that houses and objects become impregnated with the essence of those who have had contact with them, and sensitives are, therefore, impressed agreeably or otherwise, according to the nature of those individuals.

The writer remembers an incident bearing on the above that was related to him by a clergyman some years ago. This clergyman obtained rooms that had been just previously occupied by a man who evidently was contemplating murder, for a few weeks after a most horrible assassination of a woman by this man was committed. The clergyman, although not a nervous person, informed me that unaccountably he could not continue residing in that house, and after a few days left. Strange, perhaps, but true.

It is a well-known fact in medical practice that the presence of certain individuals in the sick room has a most deleterious effect on the patient, and it often transpires that such persons are debarred from admittance. Influences that apparently make no impression, nevertheless sink into the mind, and although their presence may not be appreciated, they find lodgment in the subliminal, working out their destiny like a way-side seed impelled by the passing breeze.

One of the most insidious forms of influence is by subtle suggestion, and through this means minds may be contaminated almost beyond salvation, or on the contrary, transformed to something approaching the angelic.

Let us take a concrete case. A person does an irreparable harm to a man or woman. Does the injury rest there? Oh, no. The injured person affects those that are intimately connected with him or her, and these in their turn alter the course of events in other lives, and so the vicious chain of unsettling conditions is formed to which is added link after link, the ultimate result of which it is difficult to conjecture.

A vitiated drop pollutes the glass of water, and similarly a bad act or word has devastating results, the accumulative effect of such being almost impossible to estimate. We are our brother's keeper, and if we would only consider and fully appreciate the result of an act, a word, or even a thought, it surely would make us discriminating in our behaviour. It is an every-day experience that on trifles rest the most momentous affairs of our lives.

A smile, a cheerful word, a kindly act, although apparently insignificant in themselves, have in them such potentiality for good that it only requires the full realisation of their potency to urge us forward in the paths that lead to true contentment and progress.

Some of the conclusions arrived at in the foregoing might prove somewhat disconcerting to those of a super-sensitive temperament, but in this connection it is reassuring to affirm that the real self can seldom be adversely influenced if it only be remembered that a reliance on the eternal principles of truth, love, justice and mercy, will fortify one against the onslaughts of any untoward circumstance. Nothing can really injure the self, nor life, nor death, nor the hereafter, providing that the spirit be attuned to the source of all life.

True, the soul may be crushed, bruised and warped, but this condition can only be of temporary duration, as the pure in spirit must eventually triumph over all, and exultantly exclaim, "O, death, where is thy sting? O, grave, where is thy victory?"

False Gods.

Lilian Paumier.

How hard we strive and stretch our hands to grasp
The gorgeous bird that flies beyond our reach;
Scorning the lovely hues of nearer gentler ones,
Preferring gaudiness and vulgar parrot screech.

If we succeed the capture is no gain,
The cruel beak will rend and tear our flesh;
The squawk will dull our ears to cries of pain,
And we lose power to sympathise, and so refresh
Our weary hearts by saving others.

WHY must we follow after the false Gods of vanity, worldly position, money, fame, when simpler things are sweeter—dearer, far—and bring us comfort, not unsparing rods to scourge us? Though it is true that there is always room for more upon the top, yet true it is that there is far more hurt for those who over-reach and fall to depths unplumbed. Remember, none have pity for those who fall. We dare to scale the heights without due preparation. We must ascend a step at a time, surely, steadily, keeping eyes fixed upon the next foothold.

This is the only way to ultimate success; there is no royal road; only patience and unswerving concentration will get us there. We talk glibly of evolution, forgetting the countless ages it has taken for the protoplasm to become man—erect and God-like, master of his fate and captain of his soul. Nature will not be hurried, why should man, her child, think he knows better than his mother?

This unwholesome vanity, this lust for power, is called by some "laudable ambition," but by a thinking mind it is labelled vulgar desire for power and ostentation. We are living in a wonderful age, but are we living up to it? Our ambitions are the same as they were thousands of years ago—we are little more than veneered savages.

We do not study our moral progress, it does not interest us. But our passbook, ah, that is more to our fancy. Why should we bother about what we are? Let us see what we have got.

What an eye-opener a balance sheet drawn up by our guardian angels would be. The loss spiritual would outweigh the profit material. But, of course, there is no time to bother about it. We are too busy piling up the things we must leave behind to give thought to the things we shall have to take with us.

Suppose at the outside we have a century here, how long shall we have THERE? What a pity we do not study hygiene on both sides. If we used a mental bath-room we should be as fresh inwardly as we are outwardly when we step out of our tub. At the present moment we are like cleaned gloves, we keep the surface spotless, knowing that the inner side is unclean. It would be amusing if it were not so foolish.

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FRIDAY, SEPTEMBER 16th, 1921.

From the Seen to the Unseen.

A RECENT writer in one of the leading Sunday papers, writing on the many voices with which Church leaders speak, alludes to the abandonment of the (at one time) essential doctrines of the general judgment day and the resurrection of the body, and the substitution thereof of progressive stages of development beyond death, and of a spiritual body. He says:—

"Even a scientific man like Sir Oliver Lodge pictures for us a future life that is certainly definite enough. In fact it is a clergyman—the Rev. G. Vale Owen—who has been permitted to give us the most precise description of it." "This graphic world of the Spiritualists is compacted of ether, but there is a growing tendency in science to discard ether altogether. Sir O. Lodge is not quite comfortable. Einstein has made things still more doubtful concerning colours and sounds without matter, and streams and lakes without rain and gravity. Surely science frowns on these things. We want a firmer, clearer and more responsible ruling."

Let us say at once concerning the Vale Owen scripts that the great value of these is not that they are unique, but that they are corroborative of hundreds of similar communications. We are sure that Mr. Owen would be one of the first to insist on this.

Is it, however, true that the theory of ether is being discarded? If all the theories concerning its properties and powers are implied, such a statement is probably true, but there are phenomena which imply the existence of an impalpable substance which is constant in the universe, substance which transcends space as we know it, and upon which the very existence of the palpable material world depends. Ernest Hackael, in his chapter on "The Law of Substance" ("Riddle of the Universe") shows us clearly that without the postulation of a supergravitational medium the phenomena of physical life is unexplainable. Einstein, we fear, has not helped us pro or con. He has certainly propounded theories which no one but himself even claims to understand, and we should not be surprised if he were to confess that he doesn't understand them himself, but they are largely of a negative type. They raise questions and doubts concerning theories at present held, rather than present positive views. It is, of course, right that all theories should be questioned and examined in order that they might justify themselves or be adjusted to the truth, but there is a world of difference between negative criticism and positive hypothesis.

We imagine that if under criticism ether is abandoned, it will be as a word rather than as a FACT. Such things have happened before. Mesmerism was exploded and the word largely abandoned, but the great and central fact for which mesmerism stood has become firmly established

under the name of "hypnotism." The weakness of the former term was due to the fact that its earlier advocates implied in its use some theory of how the force worked, and this was confused with the force itself.

So it may be with ether. Its protagonists may have endowed it with powers and properties, with methods and forms of manifestation, which will have to be modified, but the fact remains, and, we think will remain, that the varied phenomena of physical life depend for their ultimate explanation upon something which is super-physical, or, at any rate, super-palpable and super-gravitational. Some folk imagine that if you give a thing a name you thereby explain it. It reminds us of the village local preacher who was reading the Genesis account of Adam's naming of the animal creation. After keen appreciation of some of the names chosen he said, "I'm not surprised at Adam calling a pig a pig, for he is a pig."

The fact is that the analysis of atomic matter has forced us to recognise that the splitting up of the chemical and physical atom is carrying us to a source of energy which is non-physical (i.e., non-palpable and non-gravitational) in itself. Call it dynamic corpuscles of electricity, if you will, but there it is.

When all is said and done, we are getting to a point where physical science recognises that it has got beyond itself. It is finding that matter is traceable to the non-material, and that the latter is the more powerful. Stated generally, it is being demonstrated that the physical universe is dependent on the non-physical, aye, even on the superphysical. In the recognition of this fact materialism loses its basis, for it will quickly be discovered that physicality is an effect of which the efficient cause is the super-physical.

At the British Association meetings last week Professor Richardson was able to say concerning the discoveries of Sir Ernest Rutherford at Cambridge, relative to the structure and properties of the nuclei of atoms, that "the artificial transmutation of chemical elements is an established fact. The philosopher's stone of the medieval alchemist is thus within our reach."

The logic of the situation is clear, and science is gradually approaching it. Behind the changing, shifting phenomena of life and its many manifestations there is somewhere the changeless, the enduring, the constant. THAT is the colossal fact which explanations do not explain nor words define. It is the one thing which is, and the search for the energy within the atom thus becomes the search for the underlying fact of all life, in fact the search for God. Such underlying fact is the one reality of which all other things are the changing manifestations. Call it God! Call it spirit! Call it ultimate atomic energy!

Call it what you will, in the finding of it the whole universe becomes spiritual and occult. Between that centre and the circumference of material life there will be many stages. We think the spheres of spiritual existence which await us will be numbered amongst them, for growth and development is by slow and gradual stages, and is thus similar to the search for truth. A vast expanse of effort rather than time and space, separates us from actual knowledge of such ultimate, but human research is slowly pressing forward, and the faith which is within us gives us the confidence to say, "Sometime, somehow, somewhere, we shall arrive!"

Sir Arthur Conan Doyle's New Book.

MESSRS. HODDER & STOUGHTON have just published Sir Arthur Conan Doyle's much expected book, "The Wanderings of a Spiritualist." Nicely illustrated and well got up, it is sure of a hearty reception. We shall have more to say next week. The price is 12s. 6d., postage 9d., and we can supply you from this office at once.

"A RECOGNITION of our ignorance is the beginning of wisdom."

THERE is a vast difference between "seeking" with the senses and "seeking" with the soul. "Seek, and ye shall find," and never fail. The failure is in the manner of seeking. Everything will be revealed, for no thing was ever lost.

CURRENT TOPICS.

The British Association.

THE British Association for the advancement of Science is in session at Edinburgh. It is a matter for congratulation that at long last there has been created a special section for psychology. Future generations will point with surprise to the fact that the study of abnormal psychology and psychical phenomena generally was not seriously taken by the most popular scientific society in the world until forty years after the experiments of William Crookes, and seventy years after the advent of Modern Spiritualism. Not, in fact, until the wide world had practically accepted the main contentions arising from the facts did the conservatism of official science break down sufficiently to enable a door to be opened which may lead to psychic investigation. Science has proved itself nearly as conservative as religion.

Wanted, the Open Mind!

SIR RICHARD GREGORY, the astronomer, in opening one of the sections correctly told us that "Science claimed the right to test all things. It declined to accept popular belief as to thunderbolts, the production of rain or explosions, the influence of the moon on the weather, of underground water upon a twig held by a dowser." This is sound science. But it is very unsound science to refuse or neglect for forty years to examine and test a body of evidences and facts until the weight of them becomes so great that further neglect is the hallmark of ignorance and obtuseness. It is one of the crying scandals of a past generation that the wonderful psychic powers of a D. D. Home failed to obtain the attention of official science, and that despite innumerable appeals. We trust that now that psychology section has been opened there will be close and careful research of a thorough going nature, and we venture to express the opinion that within a few years most of our theories of life and matter and their interaction will be considerably extended.

Are We Behind Other Nations?

THE British Association has done much to stimulate enquiry into the phenomena of life, and to maintain the status of British Science in the world. There are, however, signs that despite the fine work, unique in its way, of Crookes, Lodge and Crawford, there is a great danger of British science having to play second fiddle to that of continental countries and America. If the British Association is true to the best British traditions, thoroughness in its new department may enable us to lead the world. Spiritualists ask for nothing more than strict, impartial, thorough and exhaustive research. The materialist may smile and talk in omnibus terms of telepathy and subconscious processes within the mind, but one of the effects of thorough research will surely be to delimit the area of these and other theories, and show that their action cannot be infinite and absolute.

The Gloomy One.

DEAN INGE, in an article on "What our Modernists Believe," descants on the place of "miracles" in the life of Jesus. He says, "It used to be argued that the revelation rested on miracles. For us it is clear that the miracles rest on revelation." It seems to us that neither need rest on the other at all. The fact that they are associated is one of the regrettable consequences of the littleness of human minds. We have a parallel in the advent of Modern Spiritualism. The beginnings of the philosophy of Modern Spiritualism takes us back to the writings of Andrew Jackson Davis, the Poughkeepsie seer. The "Harmonial Philosophy" began to come through him in 1845, but he was a voice crying in the wilderness until the phenomena associated with the Fox sisters in 1848. It is conceivable that had the revelation of Davis been received by the world there would have been no "Bohsten Knockings." Only when the obtuseness of men refused to respond to spiritual teaching was an appeal made to their physical senses.

Two Phases of Spirit Action.

THAT the two phases of spirit action were intimately connected is feasible when we know that within a few hours of the Hydesville Rappings Davis was awakened by a voice which announced, "Brother, the good work has begun!" When dancing tables and "peripatetic pokers" began to move without contact, the attention of men was attracted. Yet the spirit teaching was the object (we think) to which attention was to be drawn, and the phenomena a mere form of window dressing. We think the same applies to the life of Jesus. The message was the only thing that really mattered, but it would never have been heard or heeded but for the accompaniment of psychic phenomena. We always smile when the superior person with a flutelike voice, patronisingly sneers at floating tambourines and bells, and tells us that this has no power of appeal to the intelligent, and further alludes to the triviality of spirit communications. The fact that the former exists is due to the human wooden-headedness which could not appreciate "the pure milk of the word" until it was beaten in with the leg of a table, and in like manner the latter may be due to the fact that the communicators are "talking down" to the level of that class of investigator. It is, of course, very annoying to our "amour propre" that the spirit world often refuse to accept our own estimate of our importance, but it is so!

Try the Spirits.

REV. W. BICKLE HAYNES, in his useful book, "Try the Spirits" (5s.), tells us that the word "try" in the Greek means to put to the test. Dr. Weymouth's translation makes I. John iv. 1, read, "Do not believe every spirit, but put the spirits to the test to see whether they are from God." The same Greek word is used in the passage concerning the five yoke of oxen. "I have bought five yoke of oxen, and am on my way to try them" (Weymouth). Mr. Haynes' book is a valuable one to place in the hands of those people who are just emerging from creedal bondage into the larger freedom of psychic investigation. Many of our readers keep a few books by them to lend to enquiring friends. This is a useful form of propaganda, and this book is one which might well be added to such a list.

The Truth and Apoplexy.

AT the British Association meetings at Edinburgh Dr. H. S. Langfield said that exhaustive tests had shown "that your blood pressure rises when you tell a lie, and that the obvious inference was to speak the truth and thus lessen the danger of apoplexy." We live in times of wonderful discovery, and the above item should interest fishermen, lawyers, and others. It perhaps explains why journalists are almost exempt from apoplexy. It would be interesting to know how many lies and the quality of the same which would be necessary before some of the opponents of Spiritualism burst every blood vessel in their bodies. The obvious objection to the doctor's finding is that deaths from apoplexy seldom or never occur in the divorce courts, but, perhaps, the "subconscious self" of the retailer of terminological inexactitudes provides such people with specially strong arteries. So many things are capable of accomplishment by this wonderful faculty. Budding De Rougemont's had better beware, or, like the "wonderful one hoss shay" of Ingoldsby, they may someday collapse suddenly.

Marylebone Spiritualist Association.

ON Sunday, Sept. 25th, the above association will meet in the Aeolian Hall, 135, New Bond-street, W., the accommodation at Steinway Hall having become too small. Dr. Ellis T. Powell has been secured to conduct the opening services. To commemorate the event the Association is producing in co-operation with the Stead Publishing Co. a new sixteen-page hymn book and a set of tunes thereto, entitled "Carols of Spiritual Life." The hymns are broad in their sympathy, whilst the tunes well chosen to suit the words, and the collections will considerably aid the services. The Aeolian Hall has been re-decorated, and possesses a fine organ and seating accommodation for about 500 people. The Marylebone Association has a long and honourable record to its credit, and we hope and believe that added usefulness will be the result of the present changes.

The Outlook.

Thomas Mark May.

IN looking up some of the earliest writings of the Movement such as the old "Medium and Daybreak" volumes and other literature, and comparing it with the new outlook, the "land fit for heroes," and the letters of Modern Spiritualists on the science and art of Spiritualism, we do not seem to have advanced in our occupancy of the new heavens and the new earth. Do some writers realise that the reason we make so little progress is because we repeat the old religious shibboleths and fail to see that a new generation is born and growing up around us who are more or less eager for the truth and profoundly dissatisfied with the time-worn pabulum administered weekly from the orthodox pulpits and social and religious platforms? For Mr. Westrope and others in your issue of July 29th, I present a new proposition to work on, more or less tinged with orthodox science milked out from the religious and philosophies current to-day.

First, the Bible, i.e., our authorised version, was written by Jews for Jews. Second, the Bible always explains itself if tested by study and experience; every letter, word and syllable in it is absolutely true, truth always being tested by the existence of a thing. Thus, the Bible is true because it exists; its alphabet is as old as creation and as true as God. It has twenty-two letters, of which all are consonants, the form or outlines of which is taken from the constellations or star-groups known as the Twelve Signs of the Zodiac and the ten groups south of the earth's equator, these collectively (see the 119th Psalm for the twenty-two sub-divisions of the alphabet).

Josephus states in his "Antiquity of the Jews" that Seth, the son of Adam, was the first to mark and map out the heavens into signs and figures as guides to the times and seasons for agricultural purposes. So as the authority for truth and wisdom and revelation, the sacred writings are infinitely to be relied upon in opposition to popes, churches, councils or creeds and sects. The text has a two-fold origin and meaning, spiritual and material, natural and supernatural, esoteric and exoteric, sacred and secular, and reveals the Trinity of all trinities in the comprehensive God, Nature and Man, the three-fold name or word-symbol.

Whatever the whole hierarchy of the sects from the Pope down to Booth may assert to the contrary, the fact remains that the proper names from Adam to John in the Bible are types or figures and symbols, and not that of persons who ever did or could have lived. They endure for all time as signs and types and figures, expressing natural or universal things and ideas. All the figures or outline of alphabets that ever existed to form grammar and language are taken from the oldest sign in the world, ☉, the symbol of the Solar-disc with its universal sphere of light. From this sign is formed the outline of all alphabets from Aleph to Tau, from Alpha to Omega, from A to Z in any and all languages.

The Bible declares that the name of Jesus is the name of the sun, which, in time past, was known as the Son. Plato, in his "Republic," gives the key (which reappears in the New Testament in detail) when he states the Sun is "unbegotten" and "before all time," having existed from eternity, and the Creator and Maintainer of all things. The writers candidly refer to the name "Jesus" as the "Day-Star," "Light of the world," Day Spring, the Bright and Morning Star, and other venerable descriptions of one who goes about doing good, healing the sick, raising the dead, giving sight to the blind in a myriad-fold sense daily, and, yearly, for ever, all through the mighty galaxies of stars and all over the world. Let us fix this proposition, then, for the new generation, that all Nature is a living spiritual body of myriad-fold symbols, a living book for all to read, a Virgin Immaculate, virginal and pure, ever living through all ages, the bride and mother of countless children—the material mother-side of God, if you like.

The childish puerile dogmas and creeds of the current religions is not to be compared with the grandeur of the study and knowledge and veneration of Nature. What is wanted in Spiritualism is a systematic acknowledgment of the truth and organised efforts to teach people the

origin of religions from a common stock, and especially have nice meeting-places fitted up with the celestial and terrestrial globes, with sea-scapes, sky-scapes and earth-scapes painted round the walls of the building, with some ethical and poetical and pleasing simple science lessons arising out therefrom.

Then, on the social side I would make another attempt to work the Movement on apostolic lines by a simple co-operative financial tithing system on the brotherly (not brotherhood) plan, so as to abolish poverty, destitution and want among the brethren. Of course, I assume that people mean business and are really seriously desirous of doing some good to themselves in particular and to the world in general. It means work and some sacrifice, but now is the time to start the idea.

On the Socialist idea, I conclude with this reply to their impossible jargon and political hotch-potch. The root cause of poverty, destitution and want in all civilised states, with the rise and fall of nations and empires (not omitting the British Empire), is that civilised societies rest on three things, rent, interest and wages, which of these should come first, and in due order is the problem this last 5,000 or more years. Rent never ceases, death cannot stop its operating, it is persistent and continuous, but wages, salary, or income is a varying intermittent unstable quantity, and sometimes ceases altogether. The above axiom burnt into the brain of a thinker or real social reformer of the Spiritualist type might re-start the apostolic method or order to circumvent, prevent and eradicate the ever-recurring evil thing which confronts us to-day. I am sufficiently optimistic and cheerfully positive to realise that the truth which does exist on these things is so simple and efficacious when organically applied and lived out daily that many would welcome the idea and experiment the project, and once and for all prove that Christianity, if fairly run on business lines on apostolic methods, spells success, and would do what the principles and constitution of the Spiritualist National Union stands for as printed in the rules.

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Winning Before Realities.

THE Pope, in the Vatican, is said to have become anxious over the spread of Spiritualism. A special cable to the "New York Herald," dated Paris, April 30th, reports that many persons in France, prominent socially and in Catholic circles, have severed their connections with the Roman Church because it forbids study of Spiritualism and mediumship, and they are convinced that communication with the so-called dead is a certainty.

—*—

DIRECT your eye right inward, and you'll find a thousand regions in your mind yet undiscovered. Travel them, and be an expert in home cosmography. Be a Columbus to whole new continents and worlds within you, opening new channels not of trade but of thought.—THOREAU.

"COMMUNICATION WITH THE NEXT WORLD: THE RIGHT AND THE WRONG METHODS," is the arresting title of a book just published by Stead's Publishing House (3s. 6d. net). It is described as a text book given by the late William T. Stead from "Beyond the Veil." In a somewhat startling introduction Miss Stead tells how her father advised her that he was giving these messages and how they eventually came into her hands. "Personally," she says, "I feel and know that I am in touch with my father, and that he is the author of these messages." I should like to give the reader proof that would leave him absolutely without doubt that communication is possible, and that my father was able to give these messages. As a frontispiece to the book there is a striking psychic photo of W. T. Stead, together with a description of him as he now is in spirit life. A most interesting symposium of opinions on the messages is included in the book. Amongst those contributing are Sir Oliver Lodge, the Rev. G. Vale Owen, Dr. Ellis T. Powell, M.L.B., D.Sc., Mr. David Gov. Miss Katherine Bates, Miss Linda Hageby, and Miss Felicia R. Scatcherd. From THE TWO WORLDS—Oct. 3s. 10d., post free.

CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for cartilage, it is requested that letters to the Editor be made as brief as possible.

INFORMATION WANTED.

SIR,—Re Mr. Bush's contribution in THE TWO WORLDS of August 5th. Will he kindly explain what is meant by the last sentence, "Leadership of Him who manifested through Jesus of Nazareth"? C. J. H. STOCKWELL.

STRANGE CHRISTIAN BELIEFS.

SIR,—The origin of the so-called "Lord's Prayer" is the Hebrew prayer called Kaddish. It is said by the Jew in his every-day morning prayer, Sabbath prayer, and on holy days, after a portion of the Talmud is read. Kaddish is most solemnly said by the Jew on his death-bed, in the presence of relations and friends. Kaddish is said at the grave-side and also at the anniversary of the death of parents. The Kaddish is taken from the Bible, Chronicles xxx. 10-14, etc. RUTH SCHWARTZ.

SIR,—If your correspondent, S. de Brath, will read carefully that remarkable book, "Bible Myths," by T. W. Doane (more particularly chapter xxviii. and xxix), and if he can obtain a copy and will read carefully "Facts Worth Knowing" issued by a Literary Society in Boston, U.S.A. (more particularly the chapter by L. K. Henry, titled "Christna Jeseus," the Hindoo saviour, and "Christ Jesus," the Christian Saviour) he will find the "complete and authoritative verification" of the statements made in my pamphlet which he so earnestly desires. It is more than probable that he will find in the former book far more in the way of religious shocks and upheavals than he anticipates, for he will be forced to the conclusion that the two Saviours are identical, as L. K. Henry also proves.

My copy of "Facts Worth Knowing" is stored away in a London furniture depository, or I would gladly lend it to your correspondent, and I hope to send to him as soon as published an "advance" copy of my nearly completed pamphlet, "Our Forged Gospels, with the Confessions of the Ecclesiastical Forgers," built up round Croake James' statement that "Pope Leo X., whilst he thundered anathemas against Luther (the reformer) did not cease in private to ridicule the whole Christian doctrine as a mere fable." I am writing this under difficulties from a sick bed, and against doctors orders. GAMBIER BOLTON.

RECORDING OF PROCEEDINGS.

SIR,—The importance of a duly qualified recorder of proceedings, either of Societies or private family seance groups, as suggested in your leading article of August 19th, can scarcely be over-estimated, such a practice having been carried out by the old Dalston Association of Enquirers into Spiritualism as far back as the 70's in the previous century. A similar custom is being adopted by this newly constituted Centre (The Spiritualist Fellowship Centre) in the workings of its associated seance groups, as indicated in the prospectus and accompanying article thereon, of which some 3,000 copies have now been distributed.

The main difficulty in this matter is doubtlessly in obtaining a competent person to discharge the duty of a recorder in a sufficiently competent manner, more especially one able to take a shorthand note. It is, however, not insurmountable if a fairly competent person of either sex will conscientiously undertake to make a brief note of the more salient features of the proceedings without delay while the events are fresh in memory. Where anything of exceptional interest transpires it would be as well that such a note be made at the time or immediately following and certified by all present on the occasion.

A separate record book kept for the purpose would be of some considerable service, as from it succinct extracts might be made from time to time for comparative study and observation by all concerned. This system is being most strongly urged upon the attention of all our groups,

so that it is anticipated much useful material will be forthcoming for the benefit of members and students of Spiritualism in general. THOMAS BLYTON.

THE DIVINITY OF CHRIST.—CANON BARNES AND THE DEAN OF CARLISLE.

SIR,—If readers of THE TWO WORLDS turn to my book "Man's Survival After Death," pages 41-50, 185-187, and 566, they will find all that Canon Barnes and the Dean of Carlisle have said, and much more, published by me long ago. My statements excited no remark, coming as they did from one of the rank and file among the clergy. It is only when the dignitaries of the Church give a belated expression to these things that the public notice them. Still, better late than never. The machine begins to move. CHARLES L. TWEEDALE.

THE PROTESTANT SPIRITUALIST.

SIR,—As protestants against the misrepresentations too frequently noted in the attitude of the clergy in various denominations towards Modern Spiritualism, we are surely justified in comparing primitive methods and teachings with current day systems, by which comparison Spiritualism fares favourably. As Spiritualists rely on demonstrable evidences of the continuity of inspiration and revelation, as adapted to the needs of the period, and consequently of a progressive character, it is from the very nature of things becoming established over the effete systems of thought and teaching hitherto prevailing. A fresh dispensation has dawned upon the world, bringing with it a fuller and more complete revelation of the workings of the Spirit (God). THOMAS BLYTON.

"ORTHODOXY AND HETERODOXY."

SIR,—It appears to myself that the statement by Mr. John G. Wood (article "Orthodoxy and Heterodoxy") that Newman and Manning left the English Church owing to the apathy and indifference of the bishops should not pass unchallenged.

Undoubtedly Newman and Manning left the English Church and joined the Church of Rome because the Church of Rome appealed to them as being the Catholic or true Church. The tendency of their practices prior to leaving the English Church was distinctly Romeward (see "Secret History of the Oxford Movement," by Walsh). Newman wrote one of the finest hymns in the English language ("Lead, Kindly Light") but the glamour of that authorship should not blind us to the imperfections of the man.

I have not read the whole of Newman's "Apologia," but what I have read of it showed that there was a fair streak of "common clay" in him, and, whilst he was in the Church of England his letter to his diocesan, the Bishop of Oxford, can only, in my opinion, be described as a lying letter (see pages 16 to 18 of "Secret History of the Oxford Movement"). W. GREGORY.

A Pithily Stated Comparison.

DR. LYMAN ABBOTT, the veteran Congregational minister, editor of "The Outlook," and writer of a number of widely read books in which both liberal and orthodox views are blended, now in his 86th year, has added another volume that his many admirers will read with great interest, and has named it "What Christianity Means to Me."

The following language contrasting past and present ideals is worthy of thought and preservation by us all: "The most radical difference between the teaching of Jesus Christ and that of the Churches is this: that Jesus taught men how to live; the Churches have taught men what to think; Jesus tested men by their lives, the Churches have tested them by their beliefs."

Dr. Abbott visualises for us a picture of Sir Oliver Lodge's meaning when he pleads for a return to the simple teachings of the Nazarene, from which he feels present-day theologians have wandered far afield. Sometimes we make most satisfying haste by going slowly, and at times humanity gains added impulse for going forward by looking backward to grasp a new conception of undying principles.

London District Council of the S.N.U., Ltd., in co-operation with Woolwich and Plumstead National Spiritualist Church, will hold a Propaganda Meeting at the Co-Op. Institute, Parsons Hill, Woolwich, on Wednesday, Sept. 21st.

Chair to be taken at 7-45 by **Mr. R. BODDINGTON**. **SPEAKER: Mr. H. BODDINGTON.** **CLAIRVOYANT: Mrs. NEVILLE.**
Admission Free. A few reserved seats, 1/- Tickets from Mr. E. A. FIDLER, 18, Mount Pleasant, Plumstead, S.E.

INSTITUTE OF JOURNALISTS, Tudor Street, E.C. 4 (2 min. from Ludgate Circus).

Thursday, Sept. 22nd. Open 7-30 for 8 p.m.

First Expository Lecture on "The Faithist Scientists Church of Kosmon, Suggestions for Basis of Universal Religion," by F. T. A. DAVIES, Founder of the Faithist Movement in England.

Mr. R. A. BUSH will occupy the chair.

You are cordially invited to attend this Lecture at the Institute of Journalists, and if you kindly accept, on forwarding a stamped addressed envelope to F. T. A. DAVIES, 40, Balham Grove, S.W. 12, tickets for Reserved Seats (which will be reserved until 7-50) will be sent to you free of charge. Other seats without tickets free.

QUESTIONS AFTER THE LECTURE ARE INVITED.

Copies of "OAHSPÉ," the Faithist Bible, first issued in America in 1882, will be open to inspection. Centres founded on the teaching of the Bible "Oahspe" exist in several parts of the world, and the teaching is spreading.

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, SEPT. 18TH, at 11,
Mrs. C. GREEN. At 6-30, MR. ELIA.
Wednesdays at 7-30.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, SEPT. 18TH, at 11,
MR. P. SCHOLEY.
At 6-30, Mrs. M. H. WALLIS.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, SEPT. 18TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Miss L. GEORGE
Address and Clairvoyance.
FRIDAY, at 8, MEETING FOR ENQUIRERS
SUNDAY, SEPT. 25TH, Mr. MASKELL.

East London Spiritualist Association,
NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FORREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, SEPT. 18TH, at 7, Mrs. LAWS.
SUNDAY, SEPT. 25TH, Miss OWEN.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, SEPT. 18TH, at 11,
MR. FREWIN. At 3, LYCEUM.
At 6-30, Mrs. L. LEWIS.
WEDNESDAY, at 7-30, Mrs. L. LEWIS.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, SEPT. 18TH, at 6-30,
MR. G. TAYLER GWINN.
THURSDAY, Mr. THIERAUF.
SUNDAY, SEPT. 25TH, Mrs. G. PRIOR.

North Finchley.

ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, SEPTEMBER 18TH,
DR. W. J. VANSTONE.
WEDNESDAY, REV. G. WARD.
SUNDAY, SEPT. 25TH, Mr. CAMPAIGNE.

A RESIDENTIAL MEDIUM required
at Grantham. Letters, stating terms,
to Mr. Bishop, 24, Green Hill-road,
Grantham.

SOCIETY ADVERTISEMENTS.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, SEPT. 18TH, at 6-30,
Mrs. SMITH, of Ealing.
TUESDAY, at 7-45, Mrs. M. GOLDEN.
Lyceum every Sunday at 3.
All are Welcome.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, SEPT. 18TH, at 7-15,
Mrs. WORTHINGTON,
Trance Address.
WEDNESDAY, at 7-30, Mr. H. E. GOOD,
Trance Address.

Little Ilford Christian Spiritualist
Church,
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, SEPT. 18TH, at 6-30,
Mrs. JAMRACH, D.N.U.
Harvest Festival.
MONDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 8, Mrs. MAUNDER,
Flower Readings, and Mrs. MARRIOTT
will Name Three Infants.
SUNDAY, SEPT. 25TH, Rev. G. WARD.
WEDNESDAY, OCT. 5TH, PROPAGANDA
MEETING will be held in the PUBLIC
LIBRARY, ROMFORD ST. Speaker,
Mrs. CANNOCK. Clairvoyant, Mrs.
LAURA LEWIS.

Plumstead National Spiritualist
Church,
INVICTA HALL, ORBESCENT RD.

SUNDAY, SEPT. 18TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mr. JONES.
THURSDAY, at 8, Miss V. BURTON.
WEDNESDAY, SEPT. 21ST, at the
CO-OP. INSTITUTE, L.D.C. PROPAGANDA
MEETING.

Speaker, Mr. H. BODDINGTON.
Clairvoyant, Mrs. E. M. NEVILLE.
Admission Free. Reserved Seats, 1s.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, SEPT. 18TH, at 6-30,
Mr. and Mrs. PULHAM,
Harvest Festival.
MONDAY, SEPT. 19TH, at 8,
COMMITTEE MEETING.
WEDNESDAY, SEPT. 21ST, at 3,
MADAM GERALD.
THURSDAY, SEPT. 22ND, at 8,
PUBLIC MEETING.
SUNDAY, SEPT. 25TH, at 6-30,
Mr. H. BODDINGTON.
Forward Movement at 11.
Lyceum at 3.

Miscellaneous Advertisements.
(NOT DISPLAYED).

To Let, Wanted, For Sale, Prospective Announ-
cements, Speakers' Dates, Mediums, Wanted, etc., 10
words, 1s. 6d. Each additional line, 3d.

SPEAKERS OPEN DATES, Etc.

Mrs. HARRISON, Speaker and Clair-
voyant, is now booking dates for
1922.—Address, 79, Ashbourne Grove,
Winn-street, Lincoln.

SECRETARIES PLEASE NOTE.—J. P.
BIGGINS, Exponent and Demonstra-
tor, late of New Villas, Brownhills,
near Walsall, has moved to 92, Smith-
street, Mansfield, Notts., and wishes to
inform those Societies whose dates he
had to cancel through illness that he
will be pleased to book dates still
open; also to inform all Societies that
he is booking. Sundays only or week-
ends, or special propaganda meetings
for any period can be arranged for.
Distance no object. An early applica-
tion will oblige.

WANTED,

MEDIUM, used to public work, seeks
employment as Stoker or any other
place of trust. Willing to conduct
meetings or circles in spare time.
Distance no object. Write, Box "M,"
Two Worlds Office, Manchester.

WANTED, a good General, as House-
maid. Age from about 20 to 25. Family
3.—Apply Box "B," Two Worlds
Office, Manchester.

PARTIAL BOARD with Spiritualist
family (private bedroom) required by
young lady at business. Easy approach
to Fleet-street, Coventry. Address,
stating terms, to Miss Wilson, 88,
High-street, Worcester.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries
of Societies can be intimated under this head if stamp
to the value of 3d. be forwarded with the information.

COVENTRY, LOCKHURST: LANE
SPIRITUALIST CHURCH.—J. GRAHAM
DUFFY, 4, Camden-street, Stoke, Cov-
entry.

HANDSWORTH SPIRITUALIST CHURCH,
30, JOHN ST., VILLA CROSS.—MR.
JOHN G. WOOD, 49, Gerrard-street,
Birmingham.

The Secretary for the STRATFORD-
ON-AVON SPIRITUALIST NEW CHURCH
is Mr. TAYLOR, 2, Vincent Avenue,
Clotton-road, Stratford-on-Avon.

CLAIRVOYANCE.

A CLASS is being formed for the
study and development of Crystal Gaz-
ing, Psychometry, Normal Clairvoy-
ance and Clairvoyant Sleep. One lesson
per week.

For full particulars send stamped envelope to
A. SIGNA, 12, Newton St., GLASGOW.